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THE BAPTIST RECORD

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L. A. HACKETT, Correspondent.

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EDITORIAL

NOTES AND COMMENTS

Don't forget that the Association is drawing near, that you ought to be present and that you ought now to begin to get ready to attend.

We trust that our brother, Rev. A. L. Clarke, and his estimable wife, of whose recent sickness we learned through the Mississippi Baptist, have been fully restored to health again.

We have asked the Recording Secretary, Bro. Bailey, for the list of Association meetings, with time and place of assembly, and hope in our next issue to be able to give them to our readers.

We were glad to learn of the affliction of our brother, Dr. J. L. Johnson, of Columbus. He reports himself still in bed, but we hope to hear on an early day that he has quite recovered his entire good health.

Chalchicomula also joins the procession of the dry counties. Two in one week—Madison and Chalchicomula, where it had been supposed that the liquor traffic had made itself irrefragable fortification, making a victory that is calculated to discourage the hope of the most timid and doubtful.

We regret to learn through the Mississippi Baptist of the recent affliction of Bro. N. Johnson, of Wild Wood, of the death of his son-in-law, Mr. Henry Hartfield, and his little son. Both died from the effects of cholera. We assure Bro. Johnson of our sympathy and prayers for the divine help in the sad bereavement.

"Commit the way unto the Lord, trust also in him, and he will bring it to thee, and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 138:3, 4. If any Christian brother should ever so far forget himself as to try to overreach his fellow with wrong-doing, let him think of what the Lord will do with him before he is entirely through with it.

Spain is experiencing much trouble at the moment, the way of opposition to the war in Cuba. The people are growing weary of the constant drain of men, and the increasing hostilities of Spanish success. If the present discontent continues, it won't be long until it will require a large army to quell riots and put down insurrections as at home that are now have in the fruitless war in Cuba. If Spain knew that as for her best interests, she would make haste to let Cuba go.

The United States and Great Britain have sent \$100,000 to repair the wastes of Turkish cruelty in Armenia, and the American Herald has contributed \$100,000 to help the persecuted Jews out of Russia. Suppose all this inhumanity of man to man should cease, and let all this surplus of money be diverted into missionary channels in sending the gospel to the heathen, what blessed and glorious results we should see. That our united prayers might be, "Thy kingdom come, thy will be done on earth as it is in heaven."

The request of Bro. C. L. Lewis, taken in his appeal for help to find college boys is a reasonable one, and so easy to meet. We wonder that all of our people don't go to work at once. Find out all the boys you can who ought to go off to school, and send their names and postoffice address to Rev. L. Lewis, Raymond, Miss. We know that you may be first in mental in drawing out and helping on some of the best and most faithful men in the State's work. It will do you good.

THE PAPER QUESTION.

We deem it proper, in advance of anything that may be done by convention action concerning the paper to say a few things along the line of that vexed question. Had it not been that we were detained at home by sickness, we should have been present at the convention at Starkville, and would probably have made this writing unnecessary. We take it, however, that God arranged it so in his providence, that the matter should proceed as it did, and that we should do as we are now doing.

We do not suppose that there were adverse criticisms on the paper at the convention, for we had just passed through a series of unprecedented accidents in the office extending through six weeks or more, that had greatly marred the paper in almost every respect. We allude to the several breakings of the press and engine on account of unskilled pressmen. We had tried to explain it all in the paper after we got our old pressman back, and everything right again, but we suppose most of the brethren overlooked or ignored the explanation, just as they seem to have done all we had to say about the paper in the convention number, 800 copies of which we sent to Starkville, and which contained an extended statement of the paper matter, under the head of "Our Paper." In that paper we distinctly stated that we had succeeded at last, after much hard work and close economy, in getting rid of the old indebtedness that had been for so long such a hindrance to our improvement and progress, and were at the point where we could make an advance movement. We even invited the brethren to make suggestions in the way of improvements that might aid us in effecting what was needed and so much desired. All of this, however, went for nothing, judging from the report of the convention proceedings, and the paper question treated just as if we had said nothing at all. We, however, have gone on in our purpose and plan, and with in the course of a few weeks, be able to bring out the paper in a new and improved form and condition, which we have no doubt will lack little or nothing of meeting the wishes of all the brethren who are especially interested in having a better paper service for our convention and denomination. A few brethren have been kind enough to write us making suggestions along the line of our request, for which we are very grateful, some of which will probably appear in the changed paper; and not a few have written us very kindly letters, full of brotherly love and Christian sympathy, and assuring us of their confidence and co-operation. These are all encouraging and cause us to feel very hopeful for the future of the paper. The changed paper, as it is now proposed, will have a new style of typography, different form, improved matter, and a better quality of paper material. If practicable, in view of increased expense and with the co-operation of our subscribers we hope to reduce the price. In such an improved condition we hope to be able to meet the brethren at the Associations this fall, and with their sympathy and good will go on in better work and greater usefulness in the Master's service.

We think it barely possible that the papers are a little off as to the secretaryship of the B. Y. P. U. and Bro. John D. Jordan. We learn that the Board at Birmingham are still feeling after him, and not altogether without indications of success. Our hope is that they may succeed. We know of no one that, to our mind, would be more likely to make a first-class success of that great and important work than Bro. Jordan. Since the above was put in type we have received the good news that Bro. Jordan has accepted the work and will begin at an early day.

We renew our suggestion to the clerks of our churches to gather up and put into their letters to the Associations as full statistics of all church matters as possible. You will understand the importance of this, brethren, if you bear in mind that the Association's clerks are expected to furnish the matter for our great Baptist Year Book, which tells us all about our denomination, as to numbers, gains, and general work. Brethren, be full and accurate in your letters.

A note from Bro. H. M. Long tells of a good meeting he has had with Bro. T. E. H. Robinson, at Salem church, near Williamsburg, in Covington county. Seven sessions and a good uplift of the church membership were among the results.

CHRIST'S RESURRECTION AN ARGUMENT.

1 COR. 15.

"If Christ be not risen, then is our preaching vain, and your faith is also vain; yes, and we are false witnesses of God, because we have testified of God that he raised up Christ whom he raised not up, so that the dead rise not. For if the dead rise not, then is Christ raised not. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 15:1-18.

The casual reader of the New Testament scriptures must be impressed with the importance which they attach to the Resurrection of Jesus Christ from the dead. There is scarcely an important discourse recorded in which there is not a conspicuous position assigned to this transaction in the life of our Lord. Wherever the plan of salvation is set forth in detail, the resurrection of Jesus stands out in bold relief. In truth, without the resurrection, we have no Jesus the Christ; he refers us to the resurrection as proof of his Messiahship. No resurrection, no Christ; and no salvation, no hope; humanity's stupendous failure, and the soul's longings magnificent delusions.

That we are not throwing more weight on this element in the equation of human redemption than the scriptures justify, we invite you to pass under review some of the passages bearing upon the subject. Let us begin with the language of the Evangelists themselves. "And as Jesus was going up to Jerusalem, he took the twelve apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be delivered up to the chief priests and scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be scourged and to be crucified, and the third day he shall be raised up." (Matt. 20:19).

"For he taught his disciples, and said unto them, The Son of Man is delivered up into the hands of men, and they shall kill him; and after three days he shall rise again from the dead. But they understood not his saying, and were afraid to ask him." (Mark 9:31).

And again: "He took the twelve and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of Man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon; and they shall scourge and kill him, and the third day he shall rise again." (Th. 18:31-33).

Now, late on the Sabbath Day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. His appearance was as lightning, and his raiment white as snow. For fear the watchers did quake and became as dead men; and the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which hath been crucified. He is not here, he is risen even as he said. Come, see the place where the Lord lay; and go quickly and tell his disciples, and lo! he goeth before you into Galilee, there shall ye see him; lo! I have told. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail! and they came and took hold of his feet and worshipped him. But the eleven disciples went into Galilee unto the mountain where Jesus had appointed them. And when they saw him, they worshipped, but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:1-20).

Passing now from the gospel accounts, we see still more emphasis thrown upon this crisis in the historic life of Jesus the Christ. No one was qualified to become a member of the apostolic school unless he had been an eye-witness of the activities of Jesus from the days of John till the ascension of our Lord. "Of the men, therefore," says Peter, "which have accompanied with us all the time that the Lord Jesus went in and was with us, beginning from the baptism unto the day that he received up from us; of these must one become a witness with us of his resurrection." (Acts 1:21-22).

"He foreseeing this, spoke of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear." (Acts 2:31-34).

Peter outlined the chief points in his preaching of the resurrection through, or in, Jesus Christ. Paul was mocked in Athens, accused from the Areopagus, for preaching Jesus and the resurrection. Paul defied the council to sustain another charge against him than that he preached the resurrection, a doctrine he had rather go to chains, prison, and to death, than surrender. Paul saw no Christ and no salvation divorced from the resurrection of our Lord; so he wrote the brethren at Rome: "Paul, a servant of Jesus Christ, called to be an apostle separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures concerning his Son, who was born of the seed of David, according to the flesh, who was declared to be the Son of God, with power according to the spirit of holiness by the resurrection of the dead, even Jesus Christ our Lord."

Brother Peter exclaims: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begot us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, etc." (1 Peter 1:3-4). Again he says: "The like figure whereunto even baptism doth also now save us—by the resurrection of Jesus Christ."

These passages, taken in connection with 1 Cor. 15th chapter, must impress us with the tremendous importance of the resurrection in the scheme of human redemption. If Jesus Christ did not rise, our faith is an empty pretense, or a shameful delusion, and we are still the victims of the canker of the corrupting, the cancerous, the gangrenous power of sin; we are hopeless; our friends that are fallen asleep, are gone out into eternal blackness, blankness, nothingness, and we all are false witnesses against God.

Tertullian, the eloquent Carthaginian, sums up the whole question in a way which we shall never see improved upon. "If," says he, "Christ's resurrection be not realized, neither shall that be for which Christ came, for just as they who said, there is no resurrection of the dead, are refuted by the apostle from the resurrection of Christ. So if the resurrection of Christ fails to the ground, the resurrection of the dead is also swept away. So our faith is vain, and vain also is the preaching of the apostle. Moreover, they even show themselves to be false witnesses of God, because they testified that he raised up Christ, whom he did not raise. And we remain in our sins still, and those who have slept in Christ have perished."

In the study of this question, it presents itself in a two-fold form, which may be, for the sake of clearness, brevity, and convenience, separately considered.

Owing to our poverty in the use of language, we have not been able to provide ourselves with terms which are better suited to convey this two-fold aspect of the resurrection of our Lord, than to designate one as the redemptive significance of Jesus' resurrection; the other, the apologetic, or argumentative significance.

A modicum of study of the 15th chapter of 1st Corinthians, will convince one of the correctness of these two divisions in the treatment of this subject. It is not our purpose to discuss the redemptive significance in these articles. Its importance cannot be over-estimated. A patient study of this aspect of our Lord's resurrection will be rewarded, but for the present it must be eliminated from reflections.

We are glad to have the approval of so wise a man as Bro. H. F. Sproule, as to our position with reference to the "Joan plan" and the Dr. Whitsett matter. We also thank him for the many kind words he adds concerning the paper in general, editorial and otherwise. We do, work hard, early and late, and are trying to give the brethren a good paper service. We expect right soon, that it will show some much needed improvements.

OUR FIELD GLASS.

Rev. N. W. P. Bacon, Hernando, has recently been assisting Pastor W. M. Farmer in a series of revival meetings with his Hickory Grove church, near Senatobia. The services are still in progress at this writing and we have not heard the results. May these services be richly blessed. Dr. A. A. Comax has recently been with Pastor H. J. Legge and his Lookoma people in special meetings. We have not heard results but trust the Lord's hand was with these brethren in great power.

We were much refreshed a few days since by a visit from Rev. J. Lee, of Courtland, who was en route to Strayhorn to be with Pastor W. M. Farmer in special revival services with the saints at that church. May his labors with them be greatly blessed. By the way, Bro. Lee and his excellent wife are rejoicing in the advent of their family of a young man who has come to stay. May he be a blessing to his parents. A very old acquaintance comes to our notice in Arkansas. Rev. W. A. Forbes, of Arkadelphia, a highly esteemed Baptist minister, was badly, if not fatally shot at Texarkana by a lawyer named Hallum. There are two versions of the unfortunate affair, one connecting Mr. Forbes with a divorce between Hallum and his wife, which seems to be discarded by those who know Mr. Forbes best; the other is that there was a falling out about money which Hallum owed Forbes. At last accounts Forbes still lived. Dr. J. B. Hawthorn, the new pastor of the First church in Nashville, recently gave vent to his fulminations against the A. P. A. It seems to us that it would be well for the doctor to remember for a moment that Roman Catholics are and always have been nothing but a dangerous and intriguing political party with the elements of religion on, and that encroachments of this dangerous religious-political party upon free institutions and the American organization of the A. P. A. to resist these encroachments. It might be well for the doctor to pour out some of the bile of his wrath upon the villainous schemes of these Roman Catholics, as, for instance, their fire-working and scheming and lobbying to secure from the last congress an appropriation of \$400,000 for their sectarian Indian schools. In view of this un-American, unconstitutional grant of public money by Congress to the Catholics, there is a grim irony in the doctor's plea that A. P. A. methods violate religious liberty. With the leprous hand of Catholicism in our public treasury and clutching at the very throat of our liberties, is it wrong for the A. P. A. to try by fair political methods to thrust away that polluted grasp?

Oh tempora! oh mores!—Our readers could not do a better thing than to buy and read one of Dr. Christian's books: "America or Romanism; which?" The last number of the Biblical Recorder was a superb Sunday School issue, devoted to Sunday School matters and having a fine engraving of Robert Raikes and other workers on its handsome colored covers. We congratulate The Recorder on its prosperity as exemplified in its Sunday School Chattanooga issue.

Rev. M. S. Shirk writes from Oakes to the Religious Herald: "Am now in the midst of a protracted meeting here, Prospects favorable. Received two last night. Shall have a succession of meetings with my churches now ending to Sept. 1st. Several of our churches have been much blessed in their late meetings. Forty baptized into the Magnolia church. Dr. G. M. Savage, Jackson, Tenn., recently held special services with the Osborn Creek church, near Booneville, of which he is pastor. Rev. R. P. Mahon, Humboldt, did the preaching. Dr. Savage baptized forty new converts as the result of the meeting."

Rev. I. A. Halley, an ex-Mississippian, is now the esteemed pastor of the church at Marrettsboro, Tenn., and is succeeding well in his pastorate. Dr. R. C. Burleson, Waco, Texas, is writing for the Texas Baptist and Herald a series of articles of reminiscences of Dr. J. R. Graves, of whom the doctor was a life-long friend. The Kentucky Baptist, Louisville, with Dr. C. E. Nash, has been revived from its suspension and is now a candidate for Baptist patronage. Dr. J. L. M. Garry is residing at Asheville, N. C., putting the finishing touches on some books before sending them to press.

We are glad to note the fact that both Claiborne and Madison counties went "dry" in their recent whiskey elections. In the latter county Dr. T. H. Holland and Judge Chrisman were champions of the "dry" forces and won the victory by a small majority. Our little friend, Gusie Theodore Slaton, Senatobia, recently celebrated her ninth birthday. On that occasion she paid us a visit and brought 9 cents for the Orphanage. During these dry hot days we have frequent reminders that this work is not forgotten, and a fund for the second payment on our property is steadily and surely accumulating. We have not a doubt of being able to pay this all off when due, and we will then be ready to build.

Our faith is in God, whose is the gold and silver in the hands of his stewards. This work is rapidly growing in favor with Ladies' and Young People's Societies. Almost all contributions this summer have come from these societies. God bless them all and their gifts. The money is deposited in Bank as it comes.

Bro. Cranfill calls attention to our notice of his new editorial combination as a "literary curiosity." Very well, let it be so. We suppose it was because he did not see enough that was like a rushing compliment in it. But, beloved, it tells the plain truth as to the ethical pose of the combination, and is so recognized as we have been told, by every one who has seen it and knows the situation. Then, it makes a suggestion or two that some other people think, is equally to the point, and which all religious "reformers" would do well to heed. One of these excellent brethren has already been before the people as a candidate for Vice-President of the nation, and the other, as we understand, has intimated his entire willingness to be a candidate for Governor of one of our greatest States. In view of these facts, taken in connection with their well-known tendencies, and the age drift, our suggestions may not seem quite empty of practical point. Some of the most dire calamities that have ever fallen upon the children of men have come about by an undue mixing of politics with religion. "Am I therefore your enemy because I tell you the truth?" We hope at least our appeal for the divine guidance will be tolerated, as such help will no doubt be needed, and as we mean it in good faith.

We have seen almost simultaneously a number of conflicting reports about the shooting of Rev. Dr. Forbes, of Arkadelphia, Ark. at Texarkana, a few days ago, and have hesitated to give it currency. It now seems to be a matter of fact, and that it was an attempt to kill a good man without provocation. The people who know Dr. F.—and he is a very popular man—are very indignant at the outrage. At last accounts there was good hope of his recovery. The would-be assassin is in jail, and may the Lord have mercy upon him.

The revolt against the Turks in the island of Crete, because of the sympathy and connivance of the people of Greece, seems likely to involve Turkey and Greece in a conflict. Should it culminate in a war, as both of those countries are under the protectorate of one or more of the great nations. Possibly the world is in sight of the solution of the Eastern problem, by which the old Turkey will be made to change its dirty rags to some more outside of Europe. So mote it be.

All haters of the liquor traffic everywhere are rejoicing over the victory of the prohibitionists in Madison county. It has been a stubborn fight for many who are classed high in the county as intelligent and clever, were on the liquor side. It is singular and sorrowful enough to see such people in such company, but it is encouraging to know that they were so greatly over-matched by good men on the side of sobriety and righteousness. More and more is whiskey doomed in the State of Mississippi.

The proceedings of the Sixth International Convention of the Baptist Young People's Union of America is a splendid volume of over 200 pages. It reports in full the addresses of the convention, almost anyone of which would be worth the price of this volume alone. It gives in a very complete, readable and interesting form the story of the greatest Baptist gathering which the world has ever known. The Proceedings is a volume which would make good reading in the home of every Baptist in America. Send fifty cents to the B. Y. P. U. A., 324 Dearborn street, Chicago, Ill.

CHRONICLES.

L. A. D.

The extreme hot weather has affected nearly every interest in our city. There has been more sickness, and the mortality has been greater than ever before. Business has of course been less brisk and building has been somewhat checked. Crops have been considerably injured in the surrounding country, and even the risk in cotton has not made matters much brighter.

It is greatly regretted that Judge Fewell felt compelled to resign on account of insufficiency of income; for he was a dread to evil doers. Blind tigers will probably make renewed efforts in hope that the new appointee will not be so strict. The friends of Judge Huddleston look for an equally rigid enforcement of law at his hands.

There is no falling off in devotion to worldly pleasures, such as clubs, and dances, and such like. In spirituality it is somewhat different; for sickness, fatigue and want of appreciation of religious privileges seem to keep even many Christians from church services and Sunday-Schools. Some of our pulpits are vacant either at night or altogether for the season—a thing unusual in other days.

Dr. Venable's spending part of his vacation, visiting his father in Arkansas. Pastor Guy has been helping in protracted meetings, and is at this writing preaching at Sequah. The Fifteenth Avenue pastor, Bro. David is holding a meeting at Marion, and Pastor Rogers is at South Side. Prof. Stone is at Shequah, and Pastor Elliott in Arkansas pro-tem.

Dr. Hackett preached at the First church last Lord's Day. No preaching either at Forty-first Avenue or the Highlands. The writer attended an interesting service at Emmanuel Sunday School were held, of course, at all the churches, but the attendance was very large for reasons stated.

Among the things to be noted is the recent death of Daniel Webster, a colored Baptist minister of excellent standing in this community. He was probably the first colored pastor recognized in East Mississippi after the surrender; being chosen to that office by a church organized in Meridian early in 1866, by members dismissed for the purpose from the First Baptist church. Before the war, colored people were members of the white churches.

Prohibition has triumphed in several heretofore license counties in this State lately. The saloon is out of the question; only wholesale privilege is asked for, or say "sealed packages." So far the advocates of license have not made any, to them, satisfactory progress in Meridian. It is singular how some Christian people can be drawn into advocacy by the persistence of law-breakers in the "blind tiger" interest.

A Shreveport paper, received some weeks ago, noted the death of an old personal friend of the Chronicle—i. e., Col. W. H. Sparke, once a prominent citizen of Vicksburg, this State. One by one, old friends are crossing the river. Not long since it was Bro. W. W. Bolls; now one whose home, in the same old days, was a resting place also of the "travelling correspondent" of the Southwestern Baptist Chronicle.

The Democrats are reported to have elected their candidate for governor of Alabama, Mr. Johnson, by a majority of 40,000, but as usual in such cases, the other side charge that it was done fraudulently. All good people will rejoice when elections can be conducted so openly and fairly in this country, that there can be no ground for suspicion of fraud and unjust voting or manipulating the returns of the election.

We rejoice to learn that Brethren Culpepper and Elliott are having good meetings with their churches round about. We shall expect soon to have some account of them for the paper.

It makes us glad to see that our brother, Dr. John D. Jordan is so decidedly on the up-grade for health. He was far down in the scale from malaria, when he came to us, but the pure air, good water and fresh breezes of our "pine belt," seem to have acted like a charm. Sister Jordan also looks so to be at her best, blooming as a rose. Her voice adds charmingly to the melody of our first church choir.

To all of those who think a religious newspaper the size and expense of THE BAPTIST RECORD can be made for one dollar per annum, we commend the following from the Alabama Baptist, which is with the publishers a matter of sore experience:

A subscriber writes that he has "thoroughly made up his mind" that we could make more money by reducing the subscription price of the Alabama Baptist to one dollar, and that people will pay one dollar for a paper, and no more; and further, that he is satisfied that the number of subscribers would increase one-half, or more, if the price were reduced. Now, there are two or three weak spots in this brother's suggestions. First, he doesn't know anything about the cost, and can't tell within two thousand dollars what is the expense of publishing this paper for one year; second, we tried the plan of reducing the price, and have learned the danger; third, a number of Baptist papers have been started in other States on the dollar plan, nearly all of which have died, and the few that remain are weak and sickly; fourth, nine men in ten will give a dollar and a half or two dollars for a paper if they want it, but if they do not want it, will not give one dollar. The Methodist Advocate, at Birmingham, reduced its price to one dollar, but with all the Methodist pastors in the State at work for it, was forced to raise its subscription to one dollar and a half or give up the ghost. All the facts are against our brother who speaks so positively. But we have replied to him so that he and others may have opportunity for right thoughts on the subject.—Alabama Baptist.

We will add only this: At an association last year, a brother of some prominence, approached us in a very friendly way and assured us as a friend, that if we would put THE RECORD price down to \$1.50 cash, we could get two dozen more subscribers. We agreed to do so and he made a thorough canvass, but returned without a single additional name.

A very sick child—our little "Annie Edna"—has taken up much of the interest and thought at our home for the last week. We are all grateful to God that she seems to be somewhat improved now, and we hope with careful nursing, will soon be well again.

An anonymous scribbler, signing himself "John A. Baptist," in the last Gospel Advocate (Campbellite) of Nashville, Tenn., writes a long letter from Chattanooga, in which he attempts to ridicule the Southern Baptist Convention, which met in that city in May last. It is not the first time an ass has attempted to parade himself in a lion's skin, and been betrayed by his voice and ears.

AN ENCOURAGING WORD.

BROTHER HACKETT:—I have it in my heart to thank you for the last issue of THE RECORD. The paper always does me good, not only in the general information which it gives, but also in its short paragraphs which contain so much, and in its editorials.

The editorial this week about Dr. Whitsett and his discovery is wise, timely and kind. I have seen nothing better in any paper on the subject. I commend its study especially unto brethren who speak and write hastily about our brother and our seminary. Then the editorial on letting ministerial students have money—that is just the thing that ought to have been written. The Board of Ministerial Education should weigh that article.

Then, but few if any papers excel THE RECORD in short, terse and comprehensive paragraphs. Read and study carefully one of them, and you will see what it costs the editor to write them. I believe our editor is specially gifted in that direction.

H. F. SPROULE.

GULF COAST ASSOCIATION.

The Gulf Coast Association will meet in the Baptist church at Biloxi, on Thursday, Oct. 1st. We hope to have a goodly number of visitors from the interior.

DEAR RECORD:—Friendship Baptist church, in Yalobusha Association, yesterday ordained Bro. W. H. Oardor, to the full work of the gospel ministry. The property consisted of H. W. Rayburn and J. C. Brandon. Bro. Oardor is a promising young preacher, and charge of several churches. He is now in the midst of a good meeting with Friendship. Several have professed conversion up to yesterday. The Lord make a useful man of him.

H. W. ROBERTS.

THE BAPTIST RECORD

WHY SO MUCH ADO ABOUT DR. WHITTITT'S "DISCOVERY?"

L. L. WILSON.

Believing that we oftenest "make haste by going slow," and knowing that it is always best to "think three times before we speak," I have refrained from speaking lest I'd wish I hadn't. But I believe now that it is time to speak. I do not think that any of us should judge too unkindly, nor speak too harshly, either of Dr. Whittitt, or each other. Condemning words are worse than worthless in a religious discussion, but it is so easy to write cutting words, and say cutting things. One brother, a good man, a Christian, an able preacher, allowed himself to "shoot off at a tangent" and very unkindly refer to one of the visiting brethren at the convention in Starkville, because they differed about some resolutions concerning Dr. Whittitt's article. I felt sorry, and I say "what makes us feel unkindly toward each other just because we differ?" Our Bible says: "Brethren, if any man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6:1. If a brother does wrong we ought not to get wrong and speak wrong. As for myself, I do not expect to live to see the end of the injury done the Baptist cause by Dr. Whittitt's utterances—granting that they are incorrect—which I fully believe. For, though they be disproved ten thousand times, they will be regarded the same among the uninformed. But Doctor W. thought, no doubt, he was doing what he ought to do when he wrote as he did, but his thinking did not make it right. Presidents of Seminaries and Universities think wrong sometimes just like other poor fallible beings. So, as David said concerning Absalom, who had rebelled against his government: "Deal gently with him. What the trustees will do I have no idea, but I believe the fairest thing, the most equal thing, toward all concerned, that could be done would be to kindly ask Dr. Whittitt to resign till the matter is settled. I believe this best for two reasons: 1. Many of those who do not believe the statement cannot conscientiously, and therefore will not give to the support of young ministers in the Seminary as the matter now stands. 2. Because the continuance of Dr. Whittitt as President of the Seminary, gives those who wish to use his article against us better grounds for enforcing his statements. If it is shown by unprejudiced history that the Doctor's statements are correct, every informed Baptist will accept them. If there is one thing Baptists will do, it is bow to the truth. Truth, we know must stand and it would be worse than folly to fight against it; but we have not resorted the day for throwing to the winds all belief and convictions concerning our history, just because of a "discovery" made in a short time among obscure pamphlets.

But why so much ado about the matter, since we follow the word of God and not history? No one claims that Baptist history is either infallible or clear. Why then be disturbed? What difference does it make? Just this difference. We have been taught by historians, both Baptist and anti-Baptist, to believe that the Baptists, and before them the anabaptists, held the Bible doctrine of immersion for baptism, and are slow to believe that our historians either wrote ignorantly, or willfully misrepresented the facts. Also because we are slow to believe, we don't want to believe, and without unmistakable evidence, we are not going to believe, that our forefathers ever adopted and practiced for baptism the rite made valid by the councils of Rome. We do not doubt that there were some called anabaptists who poured or sprinkled for baptism, but that all who bore the name did so, we do not believe, because if it had been so the opponents of the Baptists would have found it out before now. But the reason which most arouses the Baptist heart is the charge, unintentional no doubt, that the Baptists invented immersion about 1641.

Dr. Whittitt speaks of a certain matter in 1644, as occurring about "Three years after the invention of immersion for baptism," etc. The charge, though not intended, says that they did not baptize by immersion in the days of Christ and the apostles. That the Bible knows of no such act. That history knows of no such act until 1641. Here is the trouble, the statement, taken as it reads, says our practice is not only unknown in history, but unknown in the Bible, for it was invented in 1641. Isn't that enough to cause a stir among Baptists? They have not only no scriptural foundation for their practice, if the statement is correct, but they are under the awful curse of having invented an act for baptism of which Christ and the apostles knew nothing whatever, therefore, for having added to the word of God they are under the curse of Rev. 23:18. I know that Dr. Whittitt did not intend to charge the

Baptists, for it is said that he believes the Bible teaches immersion, and nothing but immersion for baptism; but his statement "about three years after the invention of immersion" does thus charge them and is enough to cause a "terrible act." It is really disgusting, pardon that strong word, to read on one page of John's Cyclopedia, under "Baptism," that the council of Ravenna, A. D. 1811, was the first to grant the priest the right of choice as to how he would baptize, and that immersion was most probably the act for baptism at first, and that the practice grew into immersion; then turn right over to the next page, under "The Baptists," and read, as the language of the President of the Southern Baptist Theological Seminary, that the Baptist never practiced immersion until the 17th century. And worse still, to read in his Independent Editor, a certain occurrence in 1644, "About three years after the invention of immersion for baptism." Another reason for such an act, is that it is contrary to every idea of right for one who is paid Baptist money, to teach what Baptists believe, and labor to build up Baptist interests; to turn aside and go to hunting up some weak point to injure the very people who pay him for his labor, and who have committed to him their greatest earthly trust. If Doctor W. made the "discovery" nobody blames him; if it is true we ought to know it, but to hide behind an editor and give forth such "discovery," then keep the "discovery" almost entirely secret from the denomination he is expected to uphold and help; and, then, give it to the world in the way that calculated to injure, is the thing that stirs the Baptist people. There is not a business firm on earth, nor a corporation, that would keep a man in its company who would thus labor to injure it, but what will the trustees of the Seminary do? Wait and see.

Some years since a certain railroad turned off an old man because he had become inefficient, and one of the "Master Mechanics," said to the "Master Mechanic," "Isn't that very hard?" and he answered "No sir," we mean no unkindness by it. We have paid him good wages for a long time, and he is now not only inefficient, but liable to be an injury to the company, therefore it is best to dismiss him." But I remember that Christ said, "The children of this world are wiser in their generation than the children of light." So what will be done, we cannot tell.

It will take time to get in all at least one good as the result of it all; that is, more accurate history. But, if the statements are incorrect, the full extent of the injury to the truth will never be known! Aberdeen, Miss.

A RETURNED EXILE.

DEAR BRO. HACKETT:—After a sojourn of nearly three years, in the State of Alabama, this "exile" crossed the line and "pitched his tent" on native soil. Alabama is a great State in many respects, yet, Mississippi is good enough for me.

I have charge of the Rodney work—Rodney and Fellowship churches compose this work. I give half my time to each of these churches. These two churches own a pastor's home jointly. The home is located near Lee.

When we came, 15th of July, we were conducted to our home, and here we found sugar, coffee, tea, rice, flour, meat, laid, meat, chickens, and my, my I can't tell how many other good things! Next day, last but not least, the cow and calf came home! So you see, Bro. Hackett, wife and I are happy. I start out upon this work feeling that I have a most excellent people by my side to hold up my arms while I, in the name of my Master, present His claims to them. May His name be glorified, and the churches strengthened during my stay among this good people.

Bro. B. N. Hatch, of Summit, Miss., is to assist me in a meeting at Fellowship, beginning the third Sunday in this month. Bro. H. has been here before, and the people are delighted to know that he is to be here at the time stated above. May the Lord's presence be felt in my prayer.

You may hear from me again soon. The Lord bless THE RECORD and all the brethren.

Fraturnally,

H. W. LANTRIP.

We are glad to welcome Bro. Lantrip home again. We shall be glad to hear from him as of old and shall not fail to hope and pray for the largest success in his work. —EDS.

CHRISTIAN ACTIVITY.

GO WORK TO-DAY IN MY VINEYARD.

Everything in the world does its work except the indolent, idle Christian. "As thou hast sent me into the world, so have I sent them." The little grains of sand do the bidding of God, uniting with others and their house is sustained in its place. The little leaves on the trees unite their influence and give us shade and covering. The sun brightens and warms. The

clouds send out the pretty drops of water to quench thirst. The bees fan the earth and drive far away noxious odors and crush malaria. The birds and beast and cattle of this earth; all these do their appointed work, but the Christian does nothing to promote God's glory, nothing to aid in the world's salvation!

Many a person with whom you come into daily contact is forced to say this very dry. "No man cares for my soul." In fact whether or that child has a soul or not, it does not know. His mother never has told him so. His mother has fed and dressed and adorned the body. How pretty she made that girl! She is the prettiest girl in all the land; but never once has she been to the Mercy Seat and taught that "it was not all of life to live, Nor all of death to die."

Look at my boy! He is mother's little man! No one shall hurt my noble boy! He is potted and praised; he is ruined in his youth, and grows up a cypher in the world, a curse to the community and the mother who bore him.

Woman! Have you a husband? and do you know that God has entrusted the salvation of his soul into your hands? Have you realized the fact that many a time the husband is lost or saved by the action of the wife? I once had a lady member in one of my churches who had married a Godless and wicked man, and when I undertook to speak kindly to him of his life on the Mississippi river steamer—speaking of her as a Baptist—he said he did not know it, he had only been married eight years.

Oh! how my heart yearns over the conduct of you idle, indolent Christians who do nothing at all for the salvation of your dear loved ones! Wives, husbands and parents arise now and roll away from the door of the grave, the hopes of salvation which have been so long a time buried.

Let's not hear you idly saying, "There is nothing I can do," "While the souls you love are dying," and the Master calls for you. Take the task He gives you gladly. Let His work your pleasure be. Answer quickly as He calls. Here am I! help me! help me! Work for the Master call. You can sing for Jesus.

You can pray for your dear ones. And God will bless and save them. Work for the Savior call. Go, work today in God's vineyard, and you will have your reward. W. H. ROBERT.

IS HISTORY KEPTING ITS PLACE IN THE MIND OF THE BAPTIST?

Glancing at the African churches towards the close of the second century, it is apparent that conditions obtained there then similar to those now in our own Southland. The seed sown by the Eunuch, and by some of the apostles, as is thought, fell into good ground and brought forth abundantly, as is apparent from the fact that in almost every hamlet throughout those northern provinces a church existed. Mr. Orchard estimates the membership as being one in ten of the population; and Tertullian, in his "Apology," indicates that they were much more numerous. This rich harvest is the result not of resorting to human expedients, but of relying on the Word of God alone as his power to save. This is apparent from the testimony of Tertullian, the faithful Carthaginian pastor, who says: "We are a body united in one bond of religion, discipline, and hope. We meet in our assemblies for prayer. We are compelled to have resources to the divine oracles for caution and recollection on all occasions. We nourish our faith by the Word of God; we erect our hope, we fix our confidence, we strengthen our discipline by repeatedly inculcating its precepts." Thus living, they have no desire to become wise above what is written, but are walking together in fellowship, one with another; linked together in one common cause against Pagan Rome, the common enemy.

While thus sowing the precious seed and gathering such abundant harvests, an enemy comes among them to sow poisonous tares, which are soon to spring up and produce a more bitter and deadly foe within than the one without. This enemy was one Pantanus, who came to Alexandria in the year 170 to establish a so-called Christian Academy, for the purpose, as he said, of taking away the reproach of "illiteracy" that had been attaching to Christianity; but doubtless the real purpose was a very different one, as subsequent events abundantly prove. He soon has associated with him Clement, an educated Athenian, and together they pose as gospel ministers, while they poison the moral and spiritual natures of the hundred youth they have attracted from the surrounding provinces, and send them forth as preachers and teachers, to sow broadcast in those tranquil, prosperous churches, their deadly seeds of error, from which division, discord, and spiritual distrust are the result.

The first of this brood of errors was minor baptism, which afterwards developed into infant baptism; Dr. Gill's "Pillar of Popery," catechisms, sponsors, exorcising,

etc. Thus they labor together, for about a score of years, when Pantanus retires and is succeeded by Clement, who, as Mr. Orchard says, "blended the newly arranged doctrines of Plato. Organized a chair in the church resembling the heathen orgies and introduced the Egyptian symbols of infancy, honey and milk, thus opening a door into the church for Jewish ceremonies, Egyptian images, 'gan rites, and assentual scenes.' This, the deadly internal foe, referred to, have at once recognized as Roman Catholicism, which has been at the beginning of the fourth century.

Clement was succeeded by Origen, one of his pupils, who, as Mr. Orchard aptly remarks, "perfected the system," inaugurated by him; going so far as to promulgate that Jesuitical doctrine, "that it was not only lawful but praiseworthy, to deceive in order to advance the cause of truth."

Thus, for more than half a century have the youth of the church been corrupted, and are now themselves the corruptors of others, as is shown by this record of the testimony of Mr. Orchard, the "Christian's Ticket," "The world—their religion—read the lives of processed Christians instead of the Bible and make our lives the standard of the religion of Jesus Christ."

Man cannot occupy a dual position. He cannot be a child of God and a child of Satan; the two are diametrically opposed. God cannot save both. "Men boast that they do not care to join the church because there are so many hypocrites in it. There are fewer hypocrites in the church of God, than in any other organization in the whole world.

God's curse is upon the hypocrite. Hypocrites, are all going to hell. It is better to live only a while on earth with hypocrites, than to be with them forever in hell. All who are not "born again" will be lost.

There are only two classes in this house, the saved and the unsaved. Nobody can be half saved nor half lost. Church membership is futile without regeneration. There are two classes of Christians, one class is saved and knows it; the other class is saved and doesn't know it; one class is happy and joyful as to their salvation; the other is gloomy and apprehensive; one class takes God's Word for his assurance; the other doubts God's Word, "and oh," "well, I don't know." "I'm not satisfied. Let us rest in God's finished work. We cannot add to nor detract from its symmetry and completeness. We can never reach heaven by our own merits, nor is it our love for Him that will secure for us, our heirship with Christ. It is God's love for us. His blood on us; not our love for Him. By grace are we saved through faith. Faith is a gift and must be cultivated; it is the channel through which God's grace flows to us.

The best way to study the Bible is to study by topics. I once studied faith three months. If you'll study love that way, you'll love everybody in the world when you get through. Believe that God gives everything you ask for; without this faith it is impossible to please God.

Conversion is man's part, regeneration is God's part. Salvation and regeneration are gifts of eternal life. "Don't wait for feeling," accept God's Word and act upon it—grasp His pierced hand to-night—he's pleading for you—surrender your case into His hands, then will come the feeling—the thrill or the peaceful experience of salvation.

God is greater than our hearts which condemn us. He loves us. He knows we are finite. Nothing but the operation of the Holy Spirit in the heart will carry us to heaven.

Faith without works is dead. The new life—the divine nature forces us out to work for Him. His impulses are unselfish. The gospel of Christ is different from all other religions; it attains no selfish ends, it gives God the glory; it is for the Master's glory and not for the servants.

I feel sorry for these children who have never heard father's and mother's voice as prayer. "Unselfishness and little white lies" are on the debit side of our account. Our children's souls are jeopardized by our deceit and hypocrisy. A neighbor calls—why has just been speaking unkindly of her—children and servants hearing—neighbor enters: "Oh! come in, dear! I am so glad to see you!"

Far better is God's favor than the flattery of the whole world. I'd rather be a pauper with God's grace, than to be a Rockefeller in wickedness and sin without it. Give your children character. Bank accounts are poor legacies without character—without the religion that Jesus Christ can give. Misfortune, trials, difficulties are to our lives, what the chisel is to the marble; they trim and polish our natures and help to fit us for "a higher destiny." Christ is directing the forces in us and in the wonderful condescension permits us to be co-laborers with Him—to turn our resources to the salvation of others. Thank God, we are getting to know that our children can be saved, "so that they don't have to 'sow wild oats'—live through a period of wickedness and then be called back. Those men and women who have moved the world and left a glorious impress upon mankind, are

those who gave themselves to God in early childhood. We don't plan wickedness, if we are true Christians, but we drift far off by neglecting opportunities. God wants us to undertake what, to the finite seems impossible—Throw the responsibility on Him—test, try, "prove Him." Peter, though satisfied in his own mind, that no fish could be caught on the "right side, nevertheless" obeyed his Lord and lo! what a multitude of fishes! Did his success puff him up? No! It humiliated him, it drove the conceit out of his nature, it fitted him for service. Success puffs up when we do not recognize that we are not responsible for the results, when we fail to acknowledge that all our strength is in Him. Wealth is often a calamity.

Succumb in business frequently destroys our usefulness in the Christian life. It takes poverty, sickness and desertion, sometimes, to drive us to seek the riches of God's grace. Peter lived too far from Jesus; He cared for the opinion of Christ's enemies. The devil crept in between him and Jesus. Peter deserted Jesus. Jesus never deserted us. Peter even sat and warmed at the fire of Christ's enemies.

It is a dangerous thing to warm at the devil's fire. Those who live nearest the Savior recognize Him first. John, who rested upon his bosom was first to say: "It is the Lord!" Peter, who followed afar off, said: "Lord, if it be thou."

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those who gave themselves to God in early childhood. We don't plan wickedness, if we are true Christians, but we drift far off by neglecting opportunities. God wants us to undertake what, to the finite seems impossible—Throw the responsibility on Him—test, try, "prove Him." Peter, though satisfied in his own mind, that no fish could be caught on the "right side, nevertheless" obeyed his Lord and lo! what a multitude of fishes! Did his success puff him up? No! It humiliated him, it drove the conceit out of his nature, it fitted him for service. Success puffs up when we do not recognize that we are not responsible for the results, when we fail to acknowledge that all our strength is in Him. Wealth is often a calamity.

Succumb in business frequently destroys our usefulness in the Christian life. It takes poverty, sickness and desertion, sometimes, to drive us to seek the riches of God's grace. Peter lived too far from Jesus; He cared for the opinion of Christ's enemies. The devil crept in between him and Jesus. Peter deserted Jesus. Jesus never deserted us. Peter even sat and warmed at the fire of Christ's enemies.

It is a dangerous thing to warm at the devil's fire. Those who live nearest the Savior recognize Him first. John, who rested upon his bosom was first to say: "It is the Lord!" Peter, who followed afar off, said: "Lord, if it be thou."

Peter filled with the Holy Spirit, was not the same impulsive now—persistent Peter. He is now endowed with power and fearlessly proclaims his allegiance to his Master. It is the privilege of every Christian to have this endowment for active religious service. I once thought that none but a true child of God could preach and win souls to Christ, but I have known one of the grandest rasals living, to leave his own state, preach powerful sermons, present the love of God in Christ in the most thrilling, eloquent sermons, fill his pockets with money, and then go back to his diabolical wickedness. The Lord blessed the Word, but not the preacher; he had no joy. God blessed the message, but not the messenger. Beware, lest you magnify the messenger above the message. "Judge not that ye be not judged." Ye know them by their fruits. No true man cares who watches him—live so that if you are standard—misrepresented, it will be a lie.

Hold on Him. By grace are we saved through faith. Faith is a gift and must be cultivated; it is the channel through which God's grace flows to us.

The best way to study the Bible is to study by topics. I once studied faith three months. If you'll study love that way, you'll love everybody in the world when you get through. Believe that God gives everything you ask for; without this faith it is impossible to please God.

Conversion is man's part, regeneration is God's part. Salvation and regeneration are gifts of eternal life. "Don't wait for feeling," accept God's Word and act upon it—grasp His pierced hand to-night—he's pleading for you—surrender your case into His hands, then will come the feeling—the thrill or the peaceful experience of salvation.

God is greater than our hearts which condemn us. He loves us. He knows we are finite. Nothing but the operation of the Holy Spirit in the heart will carry us to heaven.

Faith without works is dead. The new life—the divine nature forces us out to work for Him. His impulses are unselfish. The gospel of Christ is different from all other religions; it attains no selfish ends, it gives God the glory; it is for the Master's glory and not for the servants.

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